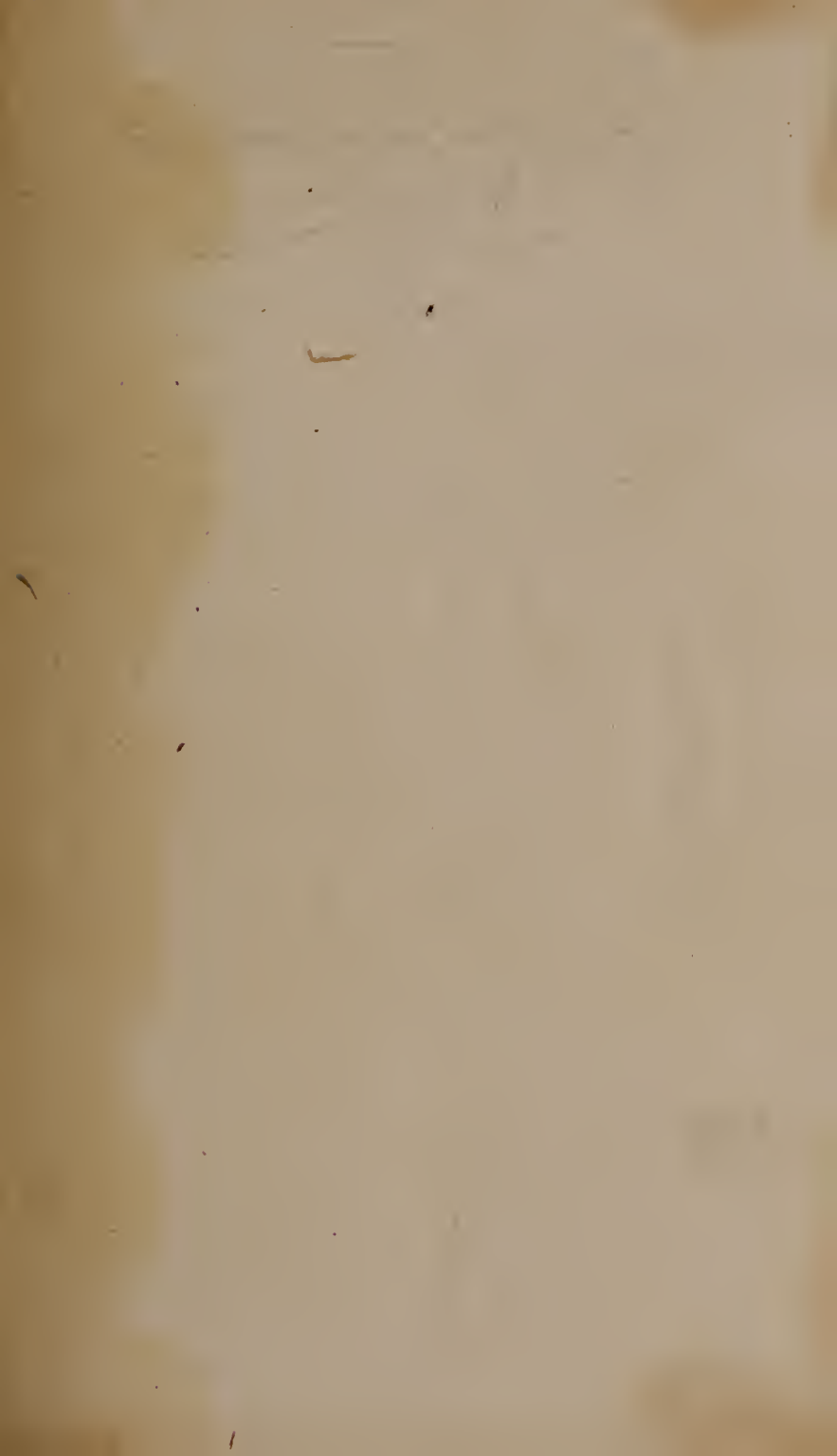


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THE  
Jewish Expositor,

AND

FRIEND OF ISRAEL.

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DECEMBER, 1820.

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The following Sermon was delivered before the American Missionary Society, on Sunday, Oct. 31st, 1819, at Old South Church, Boston, America, by the Rev. Pliny Fisk, M. A. previous to his departure to Palestine, as a Missionary to the Jews.

THE HOLY LAND AN INTERESTING FIELD OF MISSIONARY ENTERPRIZE.

*And now, behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there.—Acts xx. 22.*

You are aware, my hearers, that the determination was some time since formed to attempt a mission to Jerusalem and the surrounding country. You are also aware, that he who now addresses you, expects soon to embark with a colleague, on the proposed mission. You will not, therefore, deem it unsuitable, that on this occasion, I should endeavour to explain the design and the

nature of the contemplated undertaking.

The mission is destined to an interesting land.

This land is inhabited by several interesting classes of men.

Important advantages to the church might be expected from the revival of pure Christianity there.

Many difficulties lie in the way.

Many indications of Providence are favourable.

The proposal is now distinctly made to the American churches for their approbation, their patronage, and their prayers.

I. The mission is destined to an interesting land. It is destined to Judea, having at the same time particular reference to Asia Minor on the north west, where were the seven churches addressed in the Revelation, and also to Armenia on the north. In ancient days,

it was 'a land flowing with milk and honey, the glory of all lands.' With a temperate and salubrious climate, with a soil naturally luxuriant, producing in the greatest abundance the means of support for man and beast, this country is capable of supporting, under a favourable government, and with favourable customs and laws, a very numerous population. This was the spot selected from all the surface of the earth by the Creator, to be the residence of that people, whom he loved above all other people. Here the Lord their God gave them 'a good land, a land of brooks of water, of fountains, and depths that spring out of vallies and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land, wherein they might eat bread without scarceness, and not lack any thing; a land, in which they might build goodly houses, and dwell therein, and in which their herds and flocks, and gold, and silver, might be multiplied, that they might bless the Lord God for the good land which he had given them.' It would seem that the country was originally a favoured portion of the earth, or else, that a peculiar blessing was granted, that it might be a suitable dwelling for the people of God.

This land is rendered almost sacred in the eyes of every Christian, by a thousand religious associations. Near this

place, probably, was the first residence of man,—Paradise with all its innocence and all its bliss. Here, certainly, was the scene of almost all that is interesting in sacred story.—On one of these mountains, Abraham manifested his faith; here Jacob wrestled with God; and here the Israelites found liberty and rest after all their cruel bondage and perilous journeyings. Here David breathed forth those pious sentiments, which have so much assisted, purified, and exalted, the devotions of millions; and here Solomon prepared for the world those wise sayings, which have so enlightened and guided millions in seasons of darkness and doubt. It was here, that Isaiah triumphed in such enrapturing visions of future holiness and peace for the people of God; that Jeremiah poured forth his pious lamentations, on account of prevailing wickedness, and the prospect of national ruin; that Nehemiah, and his faithful associates, manifested such undaunted courage, religious hardihood, and persevering industry, in rebuilding the walls of Jerusalem;—that all the prophets taught, and laboured, and bore reproach. It was in the wilderness of Judea, that John came to announce the Saviour's approach, and prepare his way before him. In one of these villages Jesus was born; on one of these plains the shepherds were watching their flocks, when a choir of angels came from heaven, and sung

in their hearing, "Glory to God in the highest, and on earth peace, good will to men." In the waters of one of these streams, our Redeemer was baptized; and it was in these villages that he went about teaching and preaching, healing the sick, and raising the dead. On this ground was the garden which witnessed his agony, the stupidity of his faithful followers, and the treachery of the apostate; and on one of these hills stood his cross, the wonder of the universe, the only hope of a ruined world. This ground has been enriched with the blood of innumerable martyrs, and is the repository of unnumbered bodies, which are to be revived in the form of the Saviour's glorious body. This is the spot, from which burst forth that heavenly light, that is to illumine every corner of the earth, and guide to glory all the elect of the Messiah.

But though all these associations may awaken curious inquiry and inspire the imagination, yet the heart of piety will be more deeply affected by considering the character and condition of the people, who dwell in this land.

II. Judea is inhabited by several interesting classes of men. The principal of these are Mahommedans, and Jews, and Roman Catholic, Greek, Armenian, and Syrian Christians.

The Mahommedans, who are masters of the country, who

possess most of its wealth, and who have the exclusive management of political concerns, are, as you well know, the followers of that artful impostor, who arose in Arabia, about the commencement of the seventh century. Their religion was first propagated, and is still defended, by the sword. Cruelty and blood are among its most prominent characteristics. Mahommedan piety consists very much in fasts, ablations, pilgrimages to Mecca, and the persecution of infidels and heretics. Mahommedans believe, that Moses and Jesus were true prophets; that Jesus was the greatest of prophets except Mahommed; that the Pentateuch, the Psalms, the Prophets, and the Gospels were revelations from God, but have been so much corrupted by Jews and Christians, as to deserve but little credit. They assert the unity of God, the immortality of the soul, and future rewards and punishments. They have, indeed, much of truth in their system, but their customs established by the usage of centuries, the despotic nature of their government, the prominent articles of their faith, and the very genius and spirit of their religion, shield the Mahommedans almost impenetrably from the influence of Christianity. To make spiritual conquests from them will require the most vigorous efforts of the Christian church. Let the Gospel prevail among

them, and some of the strongest fortresses of error and sin will be taken.

There are now a considerable number of Jews at Jerusalem, and in the vicinity. Notwithstanding all that this people have suffered, notwithstanding all their dispersions, they still continue a distinct people, and retain their ancient language, customs, and religion;—not their religion as it was exhibited in the piety of David, Daniel, and Nehemiah, but as it appeared in the unbelief and self righteousness of those Jews who rejected and crucified the Lord Jesus. Judea, their ancient residence, has always been a rallying point, the centre of information and influence, for the Jews.

The Roman Catholics are scattered in small numbers throughout Judea. At Jerusalem, Bethlehem, and various other places, they have churches, convents, and priests; and enjoy the exercise of their religion. But though they bear the Christian name, and believe the leading facts stated in the Bible, though they hold the doctrine of our Saviour's divinity and atonement, and many of the fundamental doctrines of Christianity, yet they are extremely ignorant of the true spirit of the Gospel, are almost entirely destitute of the scriptures, and to what they retain of real Christianity, they add many inventions of their own. In their view, the pope is supreme and infallible, and

has power to forgive sin and to grant license before hand for its commission. In their view, men are able to perform, not only such good works as are necessary to their own acceptance and salvation, but by works of supererogation, to lay up in store, merit which may be sold for the benefit of others. Their religious worship consists principally of pompous, insignificant, unscriptural ceremonies.

The Syrian Christians are nominally under the pope's jurisdiction, though they are said to pay very little deference to his authority, and are much more inclined than the Catholics, to the true doctrines of Christianity, and to the diffusion of them.

The Greeks, in the number and insignificance of their ceremonies, very much resemble the Catholics, but in their doctrines they have not by any means departed so far from the simplicity of Gospel truth. They do not admit the papal infallibility, indulgences, dispensations, or purgatory.

The Armenians derive their name from the country in which they dwell, and differ very little from the Greeks.

All these sects, though they call themselves Christians, are still destitute almost entirely of the Scriptures, and deplorably ignorant of real Christianity. They embrace probably more than half the population of the whole country. Are not churches, that are more



highly favoured, under some obligations to provide pastors and Bibles for these their benighted brethren?

All the inhabitants of the country believe in one God, and the leading facts recorded in the Old Testament. Here are no gods of brass or wood, no temples to Juggernaut or the Grand Lama; no funeral piles; no altars stained with the blood of human victims. Every where you see a faint glimmering of light, through the gross and almost impenetrable darkness.

Nor are the inhabitants of this region sunk in such entire stupidity and such brutal ignorance, as are the Hindoos of India, and the Hottentots of Africa. Here is intellect, enterprize, and some degree of literature and science. Here several classes of men are among the most interesting that dwell on the earth, and are worthy the prayers and the attentions of all those who desire to see influence, learning, talent, and strength of character consecrated to Christ.

III. Important advantages to the church might be expected from the revival of pure Christianity in this land.

Its commercial relations are such as would make it a radiating point, emitting its light in every direction. The navigation which is carried on in the Mediterranean, would afford opportunity to send abroad Bibles, particularly through all the north of Africa. An extensive commerce is carried

on by caravans, between this land and Turkey, Egypt, Arabia, Persia, and even India and China. Let the merchants of these caravans once become intelligent and zealous Christians, and they would diffuse Christian knowledge in every direction. One of them, Mr. Kako, some years since, became acquainted with the Scriptures, and engaged zealously in their circulation, as he travelled from Judea to China.

By their religion too, as well as by their commerce, these people are connected with almost all the globe. Let the Mahommedans of Judea embrace Christianity, and they would with great ease diffuse it through the surrounding Mahommedan countries. Let the Jews of Judea embrace the Messiah, and they would with ease and efficacy make known to their brethren every where, that they had found him of whom Moses in the law and the prophets did write. Let the Catholics of Judea learn the simplicity of the Gospel, and instead of rehearsing useless and unfounded traditions to pilgrims, who visit the church of the holy sepulchre, they will tell them the affecting story of the Saviour's death; explain its design and efficacy; and send them away not laden with relics, and filled with superstitions, but melted to penitence, and excited to gratitude and obedience. Let the Greek and Armenian Christians add to what they now have of the true religion, such doctrines

and feelings, as we may hope they will receive from reading the Bible, and hearing the Gospel; and from their characteristic enterprise, it may be expected, that they will furnish some of the best of missionaries, and engage in effective measures for reviving knowledge and piety in all western Asia.

Again, these people sustain extensive connexions, by means of the languages which prevail among them; such as the Arabic, the sacred language of Mahomedans, and the common language of millions; — the Greek and Armenian, spoken by many millions of nominal Christians, who are widely scattered; the Turkish, the language of twenty millions; and the Hebrew, which may give access to Jews in all their dispersions.

Who can estimate the effects that may at some future day result from the revival of truth and religion among these people?

It may also be hoped, that the prosecution of missionary labours in the Holy Land, will in some measure, at least, assist in elucidating the meaning of Scripture; for though God has addressed men in language so plain and intelligible, that none need to mistake in things material; yet the figures, the parables, the prophetic language of Scripture have beauty, and richness, and strength, which are seen only by an acquaintance with the customs and scenery of that land, "where the book of books was

handed down from heaven." Though no important advantage of this sort should be realized immediately, yet the time will probably come, when this anticipation shall be answered, in an eminent degree.

IV. Many difficulties lie in the way.

The plan has not been devised, nor is the work to be undertaken, without counting the cost. The government of the country is arbitrary. The property, the liberty, and the lives of all classes of subjects, are at the disposal of the sovereign and his vice-gerents. The country is infested by robbers, and plundering banditti. The religions of the country are all strongly characterized by violent prejudice, and bigotry of the darkest hue. The principles of political liberty, and the rights of conscience are not understood. The languages of the country are numerous, and these must all be acquired in order to introduce the Gospel among all classes. Nor do they, among whom this mission is to be undertaken, contemplate the character of Protestant nations with that respect which is felt for civilized men among more untutored tribes. The savages of the wilderness, and in the islands of the Pacific, have, by intercourse with the civilized world, received the impression, that Christian nations are, in many things, at least their superiors, and qualified to teach them. Not so, probably, in western Asia. Contempt, perhaps, ra-

ther than respect, and a haughty sense of superiority are to be anticipated.

V. Many indications of Providence are favourable.

Firmly as Mahomedans are shielded against Christianity, there are some favourable appearances even among them. The Persian monarch has expressed his approbation, in high terms, of the New Testament, as translated by Mr. Martyn; and has caused punishment to be inflicted on those who spoke reproachfully of Christ and his religion. Under royal authority, it has been determined by a large council in Persia, that the religion of Christ shall be tolerated, and shall not be reproached. There are in Persia about eighty thousand persons, who, ten or twelve years ago, openly renounced Mahomedanism. They are said to speak highly of Christ, and to revere the Scriptures. Many things indicate the speedy conversion of Jews to Christianity. In order to effect this, societies have been formed, the New Testament translated into Hebrew and circulated, Christian schools established for Jewish children, agents sent abroad to collect information concerning them, and in Europe, especially in Poland, a general spirit of inquiry is excited among them. This has been effected, in a great measure, by the travels of Mr. Pinkerton and Mr. Way, and the converted Rabbi Solomon.—Within a few years, several

have embraced Christianity. A Jew at Smyrna received a copy of the New Testament last year, and was zealously engaged in studying it. His object was, that he might prove it false; but the fact that a Jew will receive and study the Gospel is encouraging.

A general spirit of reform and improvement is evidently prevailing in the Greek church, with which the Greeks in Judea are connected. Knowledge, literary and religious, is increasing, and the glory which so long ago departed, is, we trust, about to return.

Great exertions are making to circulate the Scriptures in that land. There is already a Bible Society at Malta, and another at Smyrna, which have effected considerable, and are likely to effect much more. The British and Foreign Bible Society, have sent many Bibles into that region in the different languages which prevail there. Several years ago, an English chaplain from Constantinople, visited Smyrna, Ephesus, Pergamos, Thyatira, Sardis, Laodicea, and Philadelphia, and left a copy of the Scriptures at each place. Eight or ten years ago, Dr. Naudi, a converted Roman Catholic at Malta, sent a box of Bibles to the Archbishop Paleologus on mount Lebanon, who distributed them among the priests in his diocese, and wrote a very grateful letter of thanks for them, stating, that the priests were reading them in their congregations with much interest.

Last year the Rev. Mr. Burekhardt left Malta with several large boxes of Bibles, travelled through Judea, visited Jerusalem, distributed the scriptures, and often conversed freely respecting them. He had nearly completed his tour, when he was attacked with a fever, and died near Aleppo in Syria.— Two large editions of the Armenian Bible are printing in Russia and in India. The Protestant Bible Society at Paris, with the assistance and patronage of the British and Foreign Bible Society, have lately printed a large edition of the Turkish Testament, under the superintendence of the learned Baron de Saey and Professor Keiffer, interpreting Secretary to the King; and some thousands of this edition have already been forwarded for circulation. The whole Bible is soon to be printed, at the same place, and sent to Turkey.— How interesting, my brethren, to see France and Britain, which have been for many centuries almost incessantly at war, now at peace; and cordially co-operating in Bible Societies to spread the word of life; and how interesting to see France which has done so much to spread infidelity, now awaking her energies to distribute the Bible.

Some time last year, the Syrian Archbishop of Jerusalem, left his dwelling on mount Lebanon, to obtain from some source, the means for printing and diffusing the Scriptures. He first visited Rome,

in hope of obtaining aid from the College for propagating the faith. Here he was disappointed. He next applied to the Catholics at Paris. Here he was disappointed again. He then visited England. Here he found the aid he sought. Several hundred pounds were collected for him, and an American gentleman who was there, presented him with a printing press. After leaving England he visited Paris again. During his absence, an interest had been excited in his behalf, and he received £400. from private subscription, and nearly as much from the king. In May, he was about leaving Paris for his own country, to prosecute his work. Such are some of the favourable indications of Providence, which lead us to believe, that although no mission has yet been established there, yet the work may be commenced with fair prospects of success.

VI. The proposal is now distinctly made to the American churches for their approbation, their patronage, and their prayers. The proposal is made by the American Board of Commissioners for Foreign Missions. Though they have now many stations, many missionaries, and many schools under their care, yet the liberality of the public, and the smiles of Providence, encourage them to extend their views, to select new fields, and to employ more men.

The proposal is, that two embark in the first instance, re-

side a little while at Smyrna, and then explore the country as Providence may open the way, with the hope that others will before long, come to strengthen their hands. The ground, if Providence permit, is to be surveyed, and then the distribution of the Bible, the preaching of the Gospel, and the establishment of Christian schools are to succeed. This undertaking is submitted to the churches for their approbation. Let the timid say, "A lion is in the way." Let the infidel demand, "Where is the promise of his coming?" Let avarice muster all its objections. But the friends of Jesus have learned how to measure their benevolence by contemplating his cross, and how to regulate their anticipations of the future, by recollecting what God has formerly wrought. We rejoice that we are not called to this work, while our fathers and brethren disapprove of our purpose. It gives us heartfelt satisfaction to lay the object before the friends of the Redeemer, and say, "While you continue here to cultivate the vineyard of the Lord, we will go to plant, if possible, a branch of his vine in the land where it first grew. While we rejoice in your labours, and sympathize in your trials, we are happy to believe, that you will approve our determination, and rejoice and weep with us."

The subject is also proposed for patronage,—for such pecuniary aid, as may furnish means for circulating the Scrip-

tures—establishing schools—and increasing the number of missionaries.

Again, the object is presented for their prayers. Who is sufficient for this undertaking? While we recollect our youth, our inexperience, our remaining sins and imperfections, and our inadequateness to meet the temptations and the labours before us, we desire that Christians will pray for us, in the closet, when they find ready access to the throne of their Father; in the family, when all the fervour of social affection is consecrated to devotion; in the praying circle, when kindred minds mingle in holy communion and earnest intercession; in the general concert, when a cloud of intense ascends to heaven; and in the great congregation, when the prayers of the sabbath are offered. And the thing for which we especially request their prayers, is, that we may be filled with a *faithful spirit*.

Nor is this object presented to the churches in vain. Already have ministers and Christians given most substantial proofs of their approbation; proofs which have exceedingly cheered and encouraged our hearts. Among these tokens of approbation we shall long remember, with tenderest sensibility, the solemn and affecting day, when, as our spirits were sinking in view of our arduous labours, he,\* who has lately ascended from this pulpit to his

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\* The Rev. Mr. Huntington.

rest, extended to us the hand of Christian and ministerial fellowship, and encouraged our hearts by affectionate assurances of approbation and assistance. And, if we judge of future patronage by what has been already experienced, we may hope to see, before even a few years shall elapse, many Bibles distributed, many schools established, and many missionaries employed, in this interesting field, by means of American effort and American charity. Many, we do not doubt, have been already engaged in earnest supplication for the blessing of God on this undertaking. These tokens of approbation, these charities, and these prayers, have done much to lessen the sacrifice we are called to make, to smoothe the rugged path before us, and to animate us in our work.

But though we are cheered with animating hopes, yet we go, not knowing the things that shall befall us. Whether we shall be buried in a watery tomb; whether disease shall bring us to an early grave; whether the suspicion of government or the bigotry of false religion, shall shut the door against us; or whether a great and effectual door shall be opened before us, and the word of the Lord have free course and be glorified, as it is with you; whether we shall spend a long life in labours, and die having only sown the seed from which others may reap the harvest; or whether we shall see the truths prevail and

die surrounded by converts from error, who may sooth the bed of death and weep over our tomb; these are points to be decided not by human sagacity, but by him, whose providence calls us, whom we would cheerfully obey, and in whom we would trust the future. The time has arrived, when we are called by the providence of God, if its language is not altogether misunderstood, to leave the scenes of our childhood, and the country that is blessed, beyond any other country under heaven, with civil and religious privileges; not to find other privileges and friends like them in another land; but to meet the uncertainties and difficulties attendant on a Christian mission among Turks and Jews. If any circumstances can affect the mind in health, as it is affected by a near prospect of death, it is, perhaps, thus affected with the prospect of leaving for life all who have ever been known, and all that has ever been seen. This prospect brings eternity near. It excites solicitude respecting that meeting, which shall be an eternal meeting, or a prelude to eternal separation. In this parting moment suffer the word of exhortation. Christian brethren, live in prayer. Bear the cross. Keep your hearts in heaven. Be faithful to souls under your care, and to all around you. Be eminently spiritual, devout, and holy. Grow in grace, in usefulness, and in Christian enjoy-

ments. In this way may you hope for a happy death. My youthful friends, be exhorted to attend carefully to your spiritual interests. Let not the glowing hopes of juvenile ardour so possess your breasts as to leave no place for a Saviour's love. Time and all it can boast is but a dream. In eternity are the realities, that demand your affections and your care. To those realities, direct your hopes and efforts.

Do any hear me who have lived to advanced age without a saving acquaintance with the Gospel? Respected friends, permit me, by the solemn anticipations of this moment, to beseech you, while the last sands are running, and even the eleventh hour spends rapidly, to seize the moment and secure salvation.

"The Lord bless and keep you all; the Lord be gracious to you, and cause his face to shine upon you: the Lord lift up his countenance upon you, and give you peace." Amen.

#### REMARKS ON C. C.

*To the Editors of the Jewish Expositor.*

Gentlemen,

IN the last number for October, your correspondent C. C. has submitted to your attention the result of his consideration of the several prophetic periods. *Ten years* since, my views which are nearly similar to his on the principal points, and remarkably so as they respect the period of 2300 years, which were continued in a like

manner, from the expiration of the "seventy weeks," were inserted in the pages of a respectable periodical publication,\* and again incidentally mentioned in your pages about three years ago.

As since the former period, I have discovered an error of one year in my calculation, of which I consider also C. C. to have been guilty as I then was, in making the period of 2300 years terminate in 1843, instead of 1844, and have also directed my attention to the very same points which he has considered. I beg to submit that it may be compared with his scheme, what has been the fruit of my labours. The fact is, in reducing the Mohammedan to solar years, I had omitted the odd hours and minutes, which, besides the 354 days, constitute the Turkish year. And I have no doubt that C. C. will find he has omitted one year in his longer periods, as for instance, in reckoning the years before and after Christ, there may be a defect of nearly two years; unless it can be shewn, that the events predicted commence on the first day of the given year before Christ, and the last day of the year named after Christ, else the periods of 2300 or 2520 years will not be complete. This error, as appears to me, I have now perfectly avoided, and such a combination of figures as I now presume to submit to your attention, has convinced

\* Christian Observer, Nov. 1810.

my own mind of the scheme being correct, and, I trust also, will be favourably received, reserving to some other opportunity, the reasons which have induced me to adopt these calculations.

From the Hegira, May 622,\* to the finishing of the mystery, Dan. xii. and the expulsion of the Turks from the Holy Land, who, succeeding the Saracens in their possession of that territory, continued still to scatter the power of the holy people, 1260 years of the Mohammedan little horn, Dan. viii. or 1222 solar years and 175 days, end November, } 1844

From the loosing of the four angels bound in the great river Euphrates, or, from the fall of Constantinople, and overthrow of the Greek empire, May 1453, to the close of the Turkish woe, 391 years and an hour or month, end July, } 1844

From the propagation of the blasphemous doctrine of "infallibility" by the Pope, A. D. 584, thereby setting up the "man of sin, and as God, shewing himself in his temple that he is God," to the desolation of the harlot, and destruction of the Roman beast, forty-two months or 1260 days, end } 1844

From the promulgation of Ezra's commission, and the re-establishment of the civil and ecclesiastical polity of the Jews, B. C. 457, when also, the Ram was in the height of his power and "doing according to his will," to the end of the seventy weeks, or death of Christ in his thirty-fourth year \* } 34 } 1844

From the death of Christ in his thirty-fourth year, to the "cleansing of the holy sanctuary" from its defiling abomination, and completion of the 2300 years } 1810

From the Hegira, May 622, to the total eradication of "the abomination which maketh desolate," and renewal of the "daily sacrifice," 1290 years of the Mohammedan little horn, Dan. xii. or 1251 solar years and 213 days, end December } 1873

From the reformation of the Jewish polity by Nehemiah, B. C. 438, to the enlargement of the renovated Jewish church and kingdom, 2300 Chaldean or solar years, end } 1873

\* Mod. Univer. Hist. The authors assert, that the Hegira is dated two months later than the real period by an acknowledged mistake.

\* See Sir I. Newton, who proves that Christ attended four Passovers in the temple, and as he was about *thirty* years of age when he entered on his ministerial office in the "midst of the week," was crucified in his *thirty-fourth* year.



From the Hegira, May }  
 622, to the period of "bles- }  
 sedness," when the "ever- }  
 lasting kingdom shall be }  
 given to the people of the }  
 saints of the Most High," } 1917  
 1335 years of the Moham- }  
 medan little horn, or 1295 }  
 solar years and 93 days, }  
 end August,

From the final period of }  
 Artaxerxes' success, when }  
 the Persian empire declined }  
 from the power of "doing }  
 according to its will," B.C. } 1917  
 384, to the final destruc- }  
 tion of the Turkish power, }  
 2300 years end

From the first year of }  
 Nebuchadnezzar, or rise of }  
 the four tyrannical em- }  
 pires, B. C. 604, to the }  
 destruction of the surviv- }  
 ing beasts, whose lives }  
 were spared for "a season }  
 and a time," or to the con- }  
 clusion of the war with }  
 Gog and Magog, and ter- }  
 mination of the grand }  
 week of times, 2520 years }  
 end

I would only add, that this calculation is made upon the presumption, that the 2300 years, Dan. viii. and 1260, 1290, and 1335 years, belong exclusively to the eastern world, and affect only the interests of the Jewish nation, and the powers which prevent its re-establishment in their own land. The four, but especially the two last chapters of Daniel, are evidently an explication of the vision of the Ram and He-goat, Dan. viii. and as the interpreting angel, Dan. x. expressly declared, that he was "come to shew him what should befall

his people in the latter days," commentators have been robbing the Jewish nation of their most glorious prophecies, by their application of them to Christian nations and their interests.

J. A. B.

Oct. 12, 1820.

ON THE IDENTITY OF THE OLD AND NEW TESTAMENTS.

LETTER IV.

To the Editors of the Jewish Expositor.

Gentlemen,

IN the pursuit of the object I have had in view in the letters I have addressed to you, to shew from various passages in the Old Testament illustrated from the New, that the two form but one whole, and that the former in its most essential points, is incomplete and unintelligible but through the latter, I have considered types indicating, that the Gentile together with the Israelite, would be called to God through the Redeemer, and that thus one universal church of Christ would be formed, but composed of two parts, of which unquestionably the sons of Abraham will be the most distinguished. A late research has presented to me another of those types, whose import appears to me indubitable.

David having numbered the people, the Lord smote it with a pestilence, and 70,000 men of Israel fell. The Lord stopped the hand of the angel whom he had sent to destroy Jerusalem; the angel of the Lord stood by the threshing-

floor of Ornan the Jebusite; and David saw him standing between the earth and the heaven having a drawn sword in his hand stretched over Jerusalem. David deprecates the wrath of God, and the angel directs Gad to order him to go up, and set up an altar unto the Lord in the threshing-floor of Ornan. Now this threshing-floor we learn, (1 Chron. iii. 1.) was in mount Moriah, the place in which God told Abraham to offer up Isaac. The angel of the Lord subsequently forbidding the sacrifice, and that angel thus calling unto Abraham then on mount Moriah from heaven, being, as is evident, (Gen. xxii. 15—18.) the angel of the covenant, God the Son. Ornan turns back, and sees the angel, and it is clear, that although the elders of Israel were with David, and Ornan's sons with Ornan, David and Ornan alone saw the angel; and David saw him the first of the two. The perusal of 1 Chron. xxi. would alone lead to a very strong presumption, that the angel of the Lord in this case was the same angel who appeared to Joshua near Jericho, also then with a drawn sword in his hand as the captain of the Host of the Lord, who appeared to Gideon, (Judges vi.) and who appeared to Manoah, the Lord Jesus Christ; but this is made manifest by 2 Chron. iii. 1. in the most positive manner.—David purchased the ground of Ornan, sacrificed there, and then said, (1 Chron. xxii. 1.)

“This is the house of the Lord God, and this is the altar of the burnt offering of Israel.” He proceeded to make preparations to build on that spot the temple raised by Solomon, understanding it to be the will of God that it should be erected there. We thus see, that over this spot, the Lord, God the Son, who had caused a type of his future death on the cross, in the flesh, to be there represented, called from heaven to Abraham, that on it he appeared to David and to Ornan, and over it again he will appear to the children of Israel, when, in the bitterness of grief and repentance, they behold him, the Lord whom they had pierced.

The Jebusites were one of the Canaanitish nations, whom the Israelites were sent into Canaan to expel for their wickedness; this command of God had been incompletely fulfilled, and Jerusalem was in the hands of this people, until David wrested it from them; and in his conquest he testified great bitterness against them who had defied him; and it was evident, that he had accomplished the will of God in thus subduing them. Why then did it happen, and why is it recorded, that the angel of the covenant appeared to Ornan the Jebusite, as well as to David, but to no one else?—Not assuredly, to induce him to sell his threshing-floor, which the Almighty had far more proportionate means to incline him to, than this terrific apparition,

and which threshing-floor there was little chance of one of the vanquished heathen refusing on equitable conditions to the victorious monarch. The solution of this appearance thus made, seems evidently to be, that the Lord Jesus Christ thus typified, that he should be made manifest to, and acknowledged both by the Israelite and the Gentile, and that as there the sacrifice was to take place, that should reconcile God to man, on that spot should be established the seat of the future empire of the Redeemer to which Jew and Gentile should be alike subject, when the Jew again shall have wrested Jerusalem from the Gentile, and Zion shall be the chief seat of the worship which the Jew and Gentile shall offer up to God through the Saviour.

David and Ornan then typified the two, the Jewish and Gentile branches of the future church of Christ. And as the Gospel was first preached to the Jews, and as the Jewish will be the first branch of the Christian church, so David was caused to see the angel of the Lord before Ornan was. The type too has already had a first accomplishment, for when the Lamb of God was offered up on the cross in the presence of his Jewish disciples, the agonizing scene was also witnessed by the Roman centurion, and he saw in Jesus Christ, that "that man truly was the Son of God." In this case too, the heathen appears to have been anxious to join the

Hebrew in the worship of the true God, for when David desired of Ornan that he should sell him his threshing-floor, to build an altar unto the Lord, the Jebusite offers unasked, oxen for burnt-sacrifice, and threshing instruments of the oxen for wood, and the wheat for the meat offering, adding these words, "The Lord thy God accept thee." In the consideration of this wonderful manifestation, a reflection presents itself of another sort, to which I earnestly and affectionately solicit the Israelite's attention. He, in his determined opposition and hostility to the truth which is in Jesus, maintains the unity of the Godhead, in despite of the opinions of the most learned of his nation of old, and of the decisive proofs of the three persons existing in that one Godhead furnished by the Old Testament, as has been frequently demonstrated by Christian writers. No man hath seen God the Father at any time, as our blessed Redeemer teaches us; and it is quite clear, that the various manifestations of the deity stated in the Old Testament, were of God the Son; but, perhaps, no passage in it furnishes a stronger proof than this history of the appearance of the angel of the Lord to David and Ornan, of the existence of the second person of the Godhead, the Lord Jesus Christ. This angel was sent by God the Father, and by him was stopped in the execution of his commission;

“and the Lord commanded the angel, and he put up his sword again into the sheath thereof.” (1 Chron. xxi. 27.) In the interval between this angel being thus stopped, and his sheathing his sword, he appeared to David and to Ornan, and he appeared standing by the threshing-floor of Ornan. Now in 2 Chron. iii. 1. we are told “that Solomon began to build the house of the Lord at Jerusalem in mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite.” Then God the Father sent and commanded the angel of the Lord, and that angel was the Lord; the persons were distinct; and the proof by my last citation is rendered positive, that the manifestation of the Lord to David referred to was this very manifestation of the angel of the Lord, of which I treat, the exact spot where the manifestation took place being thus indicated. We have thus an irrefragable demonstration of the separate existence of two persons of the divinity, God the Father, and God the Son, of whom the latter thus stood revealed to the eyes of the Israelite and of the Gentile.

It is, however true, though this proof of the separate existence of God the Father, and God the Son is dwelt upon, this separate existence is proved by every case where the angel of the Lord is found to be the Lord, as the very name of

angel or messenger implies necessarily, that this messenger was sent by some one else; and this Being so sending him, can be but God the Father. It certainly appears from Numbers xxii. that the angel of the Lord who opposed Balaam on his way to Balak with a drawn sword in his hand, was the second person of the Godhead. Verse 20, God says to Balaam, “The word which I shall say unto thee, that shalt thou do.” Verse 35, the angel of the Lord says to Balaam, “Only the word that I shall speak unto thee, that shalt thou speak;” and when Balaam at last appears before Balak, he says, “The word that God putteth in my mouth, that shall I speak.” The angel of the Lord thus puts himself in the place of the Lord, and Balaam recognizes, that he does it rightfully. When Balaam sees the angel of the Lord, he bows down his head, and falls flat on his face; and this adoration is not rejected; and this clearly indicates, that he, to whom it was offered, was not a created angelic being, but the Lord. The angel of the Lord moreover tells Balaam, “Behold, I went out to withstand thee, because thy way is perverse before me;” and this appears to be the language of the deity to an offending mortal, rather than that of one of his created messengers. Does it not appear certain, (see Gen. xvi. and xxi.) that the angel of the Lord who appeared to Hagar, was also the Lord, the second

person of the Godhead? He says to her, (chap. xvi.) "I will multiply thy seed unto thee exceedingly;" and she in reply, "called the name of the Lord that spake unto her, Thou God seest me; for she said, Have I also here looked after him that seeth me?—Wherefore the well was called Beer-lahai-roi," (that is, the well of him that liveth and seeth me). It is to be observed too, that in chap. xxi. God says to Abraham, "Of the son of the bond-woman will I make a nation, because he is thy seed." This leads the more powerfully to the inference, that he who said to her, "I will multiply thy seed unto thee exceedingly," could have been no other than the Lord, and that when "God heard the voice of the lad, and the angel of God called to Hagar out of heaven, and said of the lad, "I will make of him a great nation," this angel was the Lord Jesus Christ. I must confess too my suspicion, that the angel who saved Lot, was the second person of the Godhead. In Gen. xviii. the Lord says to Abraham, "I will go down now, and see whether they (the inhabitants of Sodom and Gomorrah) have done altogether according to the cry of it which is come unto me, and if not, I will know." The Lord hereby distinctly announces his intention to proceed to learn on the spot, the conduct of these people, and to proceed further in that view. He says, afterwards, "If I

find in Sodom;" and again, "If I find there." Then the Lord "went his way," that is, proceeded on the journey he had announced. Lot flying from Sodom, petitions the angel for leave to fly to a little city. The angel's answer is, "See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken;" and this speech expresses an authority and discretionary power to abrogate an enactment of the Almighty, not easily attributable to a created being of however high an order. The angel continues to say, "Haste thee, escape thither, for I cannot do any thing till thou be come thither. Therefore the name of this city, was called Zoar. The sun was risen upon the earth, when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven." Now it seems so clear, that this passage indicates that there was a Lord God then upon the earth, who rained down brimstone and fire from the stores of the Lord God the Father, in heaven, that this verse has furnished an argument to prove, that the existence of God the Son is here asserted as separate from that of God the Father; and it seems to be distinctly deducible from the passages above cited, that the Lord who thus proscribed these guilty cities with immediate vengeance, was the angel who conversed with Lot.

The instant that the angel who had granted the delay, and who was anxious to proceed on this work, (Genesis xix. 22.) saw Lot enter Zoar, it is said, "Then the Lord rained fire from the Lord out of heaven," identifying the angel, and the Lord, who executed this punishment.—I should not adduce obvious instances of the angel of the Lord being the Lord Jesus Christ, but that I am desirous that this matter should be brought fully to the consideration of the Jew, and therefore briefly cite the apparition of the Lord, at first called the angel of the Lord, and therefore as sent by another, the second person of the Godhead, to Moses in the bush, (compare Exodus iii. 2, and 4 and 8.) and the evidence resulting from verses 19 and 24 of the xivth, and ver. 21 of the xiiiith chapter of Exodus, that the angel of the Lord who covered the retreat of the Israelites out of Egypt, was also God the Son.—With respect to the angel, whom the person of the Godhead who always communicated with Moses, God the Son, was to send before the Israelites into the land of Canaan, but who would not pardon them their transgressions, Mr. R. Heber has offered reasons which appear incontrovertible, why we should understand him to be God the Holy Ghost, a mission typical of that which the Holy Spirit received from the Saviour, when he ascended into heaven after his resurrection: We

have thus the three persons of the ever blessed Godhead brought distinctly to our knowledge in the Old Testament, and we shall thus be the more disposed to believe, that the blessing in three parts, which in the vith chap. of Numbers God directs that Aaron and his sons shall give to the children of Israel, does, as has been supposed, refer to those Three All-Hallowed Persons, each part being apposite to the actions of each of those persons respectively towards the human race.—It is clear, that the angel of the Lord, who came up from Gilgal to Bochim, and rebuked the Israelites, was God, the Son, for this angel says, (Judges ii. 1.) "I made you to go up out of Egypt, and have brought you into the land which I swore unto your fathers; and I said, I will never break my covenant with you."

Having referred above to the chief Genesis, and having before stated why Ruth, and other women, are named in the genealogy of our Saviour in St. Matthew, I may be allowed to offer to the Jew an explanation, why the history of Lot, and his daughters is given, as in that chapter; it is, that it shews that our Saviour was thus in the flesh descended from a nation not only highly sinful in itself, but highly sinful in its very origin.

In a former letter, I stated the Israelites, and the Gentiles, to have been typified respectively by the clean and

unclean beasts. Noah's acceptable sacrifice was of clean beasts; such also were offered by Abel, by Abraham, and under the law of Moses; they indicated, that the great propitiatory offering, satisfactory to divine justice, would be of one born an Israelite.

I am, Yours, &c.

W. Y. K.

FURTHER REMARKS OF I. I. II.  
IN ANSWER TO C. D.

*To the Editors of the Jewish Expositor.*

Gentlemen,

IT was not my intention, when I shewed that the arguments of C. D. if traced to legitimate conclusions (which might have been overlooked by him) would militate against the omniscience and the power of God, to charge him with impiety: but merely to shew that his arguments were themselves unsound. I must confess my astonishment at his drawing the former conclusion, instead of the latter from the premises, in direct contradiction to every obvious reason. How could I intend to charge him with impiety, when he could not be an interpreter of prophecy without acknowledging the attributes and perfections of God? What benefit could I obtain by proving that his arguments, if traced to their fair conclusions, militated against the character of the Most High; if he, whom I wished to convince, did not acknowledge the perfections of the Godhead? I trust C. D. will be satisfied with this expla-

nation: and I must protest against his drawing such conclusions for the future from a mode of arguing which I feel absolutely necessary to pursue as the most powerful in convincing a pious mind of its errors; and that he will conjecture when I use this mode of reasoning, that I mean to infer that his arguments are unsound; and not to cast any reflections on his personal character.

C. D. had argued that the only sea, with which St. John was acquainted, was the Mediterranean: that this sea had no tides: thence that St. John could not have used the sea as a symbol of the church on account of the resemblance between the periodical returns of the tide, and the periodical returns of the Sabbath. To this I answered that God was the real author of the prophecy: St. John the mere instrument through which it was conveyed: that God was acquainted with the tides of the sea; and could use it as a symbol of the church through the instrumentality of St. John, notwithstanding the ignorance of the apostle. I then concluded this argument in the following manner, which has given such umbrage to C. D. and which the reader will perceive is in the hypothetical form. "To what a tremendous conclusion will the hypothesis of C. D. lead? *If* God could not employ the ocean as a symbol, because St. John might be ignorant that it had tides: he could not reveal the future, because St. John was ignorant

of futurity! What then becomes of the volume of prophecy? and what of the omniscient character of that glorious being, who laid the foundations of the earth, and established the boundaries of the ocean! Both will alike perish in the grave prepared by the hand of C. D. *if* God be compelled to limit his revelations to man, by the ignorance of the instrument he employs to convey them."

In what manner has C. D. met this argument? He could not, nor did I expect he would, deny that the Creator of the world, the author and giver of the book of Revelations, was well acquainted with the tides of the sea, and could if he pleased have used it as a symbol of the church on that account: but he says I shall find from Bishop Warburton and Mr. Jones, who have excellently written on the rationale of hieroglyphics or symbols, "that the very principle of that peculiar mode of expression, presupposes a knowledge of the nature of the hieroglyphic on the part of him that uses it."

It is one of the misfortunes attached to the situation of a village Curate, that he is frequently called to prepare his stuff for removing, and cannot accumulate books, and that he cannot in general refer to any library in his neighbourhood: this must form my apology for not examining the arguments of the learned authors to whom C. D. refers me. I cannot,

however, imagine that they would ever make the above statement, or any thing like it, in the sense in which C. D. would wish me to understand it. I readily allow that the principle of symbolical expression presupposes a knowledge of what is meant by the symbols themselves, such as the sun, the moon, the stars, the earth, the sea, &c. and this is all, I apprehend, which was intended by the above authors. But this is very far from an intimate knowledge of the properties of these symbols, which is the only kind of knowledge which will support the argument of C. D. The prophets, for instance, knew that the sun was a great body, giving light and heat to this lower world; but surely neither Bishop Warburton, nor Mr. Jones meant to assert that the prophets were acquainted with the materials of which this splendid orb was constructed, or that it was necessary they should have this knowledge before they could use it as a symbol. The prophets certainly knew what was meant by water, and could employ it as a symbol; but no one would imagine that they knew it to be compounded of two descriptions of air; or that they could not employ it as a symbol until they had obtained this knowledge. All that was necessary for St. John to know therefore was, what was meant by the great body of waters called the sea: and this he certainly knew sufficiently for him to employ it as a



symbol. It was not requisite that he should be acquainted with those properties, which render the sea, a symbol of the church: it was quite sufficient for the purpose of God that these properties should be known when the prophecy was fulfilled; and intended to be developed.

But lest C. D. should contend that this general knowledge of the sea was not sufficient for the purpose of God, it surely ought not to have escaped C. D. that the same God, who revealed to St. John the visions of the apocalypse, could also with equal facility reveal to him those properties of the sea, viz. its tides and its saltness, of the former of which, this Gentleman, on a perfect *petitio principii*, supposes him to have been ignorant. I cannot leave this subject without shewing in similar strong language the conclusions, which may fairly be drawn from C. D.'s present argument.

According to C. D.'s mode of arguing, God in pure deference and condescension to the apostle, would not employ a symbol, which might correctly and beautifully pourtray the object he intended; and which might be perfectly understood in the age when the prophecy was developed; because the apostle, though well acquainted with the symbol itself, was ignorant of some of its properties, an ignorance which God could have removed in an instant by the slightest breath of inspiration. Let us

illustrate this by an instance. An instrument maker has made for a distant friend a mathematical instrument of the most curious construction, and capable of being applied to the most useful discoveries. He knows that the person for whom it is designed has a perfect knowledge of its construction, and will apply it to the purposes for which it was made, but he is deterred from sending it, because the messenger by whom it is to be transmitted, though celebrated for his care, his punctuality, and his integrity; is ignorant of its properties, a knowledge of which could be of no possible use to him, and could, if necessary, have been imparted to him by the maker himself. Should we not conclude that the conduct of the maker was every thing but wise. C. D. must allow me to apply this to the subject before us, and to say, he has again shunned Charybdis, and fallen upon Scylla: he has supported the omniscience and omnipotence of the Most High, at the expence of his wisdom.

But since this train of argument is not pleasing to C. D. I will descend to lower ground. I must observe, however, in this place, that this Gentleman, somewhat unfairly speaks of St. John as a *mere Hebrew* prophet, with no more knowledge than was possessed by those of an early age: instead of speaking of him as a prophet, who was born in an age of superior knowledge; and who from the continual circu-

lation amongst the inhabitants of the Roman empire, could scarcely have failed to hear of the tides of the ocean.

C. D. admits that the four beasts of Daniel rose out of the *great sea*; and that this sea was the Mediterranean: but he concludes that the sea is here used not in a literal, but in a symbolical sense. I can by no means agree with him in this conclusion. Every particular and specific sea must necessarily be taken literally, for if God were desirous of using the sea in a symbolical sense on account of its general properties, to particularize and localize would be perfectly useless. C. D. says, "Now as Mr. Holmes maintains that the great sea, out of which emerged Daniel's four beasts, is the Mediterranean, understood literally not symbolically: we may reasonably ask, how the four great empires can be said to have emerged out of the strictly literal Mediterranean. The answer which he gives is this: the great sea is not used by Daniel symbolically, but literally, and this in order to shew, that the four beasts typify empires bordering on the Mediterranean. I do not remember to have seen a more complete specimen of the quidlibet ex quolibet." I am really astonished that C. D. should not perceive the propriety of my explanation, and the fallacy of his objection. There are in Revelation *symbolical actions* as well as symbolical objects; the fall of a star from heaven

to earth is a symbolical action; the star itself a symbolical object: the ascent of the four beasts from the Mediterranean is a symbolical action; and though the Mediterranean is here used literally, it is employed to localize the action, and to shew that these empires bordered on that sea. This is a piece of information of the highest importance. It enables us to ascertain the geographical situation of those empires; and to fix accurately on the empires themselves: whereas the former explanation, that these empires arose out of the fluctuations and tumults of the world, is perfectly useless: as every empire arises thus: and leaves us at complete liberty to suppose these beasts to typify the empires of India or China, of the Moguls or the Russians.

But C. D. says, Daniel beheld four beasts *come up* from the sea: and the angel declares that their coming up denotes their rise. And C. D. pursues his argument thus: "The sea, let it signify what it may, is palpably the common *matrix* of the four beasts or empires, for they come up *from it*, or *out of it*. If then the sea be the Mediterranean, understood literally and not symbolically, the literal Mediterranean sea must have been the common matrix, whence all the four empires originated." Clear as this argument may appear to C. D. few sentences contain a greater mass of error. If your reader will kindly turn to pages

293, 294, 295, of your number for August, he will perceive that it is proved, I believe to demonstration, that the rise of a beast from the sea, or any other place, does not necessarily denote the generation, birth, and origin of existence of the empire, which it symbolizes. To these arguments C. D. has not answered a single word, and I may therefore fairly conclude that he has allowed judgment to go by default. Is it not then surprising that he should again fall into the same error; that he should marshal his hosts, which had already sought shelter in flight, and return to the charge with a boldness, which would induce us to suppose that he had triumphed instead of sounding a retreat. C. D. must pardon me, if I say, that he strongly reminds me here of that renowned gladiator in disputation, the schoolmaster of Goldsmith's Deserted Village :

In arguing too the parson owned his skill,  
For e'en though vanquished, he would argue still.

If the Mediterranean sea be the common womb, or matrix, from which these four beasts drew their common origin, C. D. cannot escape from the error of supposing a terrestrial animal to be born at the bottom of the ocean, a lion, a bear, and a leopard, to derive their existence from an element, in which they could not be submerged for a few minutes without the loss of life.

I readily allow that the rise

of a beast from any place may denote the *origin of a particular character* of the beast, but it does not necessarily denote *the origin of its existence*. To denote the latter, the beast should arise at least out of that element, where it is usually born: e. g. a four footed beast from the land, a fish from the sea, &c. To illustrate this, if my friend C. D. were to see a plant rise out of the earth, he might fairly conclude that it originated there: but if he beheld a man rise out of a coal-pit in the neighbourhood of Durham, he might with some propriety indeed conclude the man to be a collier; but he could not thence infer that he was born in the coal pit, and had (though in the full maturity of manhood) just started into existence.

But C. D. says "the interpreting angel declares that their coming up denotes their rise." C. D.'s eagerness to rebut my arguments has led him into a mistake, which has here enlisted the interpreting angel on his side; with how much justice will appear by quoting the words of this heavenly messenger. They are as follows. "These great beasts, which are four, are four kings which shall arise out of THE EARTH." C. D. has entirely overlooked the two last words of this sentence. Now unless the literal earth be the same with the symbolical sea, Daniel and the angel are not talking of the same ascents of the four beasts. The angel speaking literally

says, that these four beasts or empires originated, not as C. D. would infer from the sea, an element entirely foreign to their nature; but as reason requires, from the earth, on which all four-footed beasts of the description of these before us, have ever originated. Hence the angel speaks of the real origin of *the existence* of these beasts, or empires, Daniel of the origin of these empires in a particular character alone, viz. as Mediterranean empires, but not of the origin or commencement of their existence. When Daniel therefore saw these four beasts rise out of the sea, he merely saw them after a temporary submersion for the sole purpose of connecting them with the Mediterranean; and they had existed long before he beheld them ascend from the sea.

C. D. allows that the empires of Greece and Rome might not inaptly appear to a Jew looking westward to emerge out of the literal Mediterranean, but he says, "he could never have thus beheld the emergence of the Babylonian and the Persian empires, under their respective symbols; because though each of those empires reached by conquest the shores of the Mediterranean, they neither of them originated from it, but from the heart of Asia." In answer to this, it is merely necessary to repeat that the prophet is not speaking of the *origin* of these empires, which might be traced back in their whelpine state as petty

kingdoms for many ages: but of these beasts or empires when they had arrived at full maturity, and were already great. "And four GREAT beasts," he says, v. 3.\* Now the founders of these two *great* Babylonian and Persian empires were Nebuchadnezzar and Cyrus; and in the very early part of the reigns of these two heroes, their empires touched the shores of the Mediterranean; nor could those empires be denominated *great* until they had reached that sea. Hence when Daniel saw these four *great* empires, they already bordered on the Mediterranean; and as such might appear to rise symbolically out of that sea, to shew that they were locally connected with it. Having now, I trust, proved my explanation of the rise of the four beasts of Daniel to be just, I proceed to the sea of St. John.

And here I may ask, if the sea which St. John beheld was a *particular* sea, viz. the Mediterranean; why did not the prophet inform us of this fact, as Daniel had done before him. He no where particularizes the sea; and thus leads us to conclude that he designed the universal, and not any specific sea. C. D. will probably answer, it was unnecessary for him to particularize; the prophet stood on the shores of Patmos,

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\* Since a beast does not become great in the moment of its birth, it is very evident from this passage, that the rise of a beast does not denote the *origin* of his existence.

and could see no other sea; but the Mediterranean. Now this is a mere assumption. We are expressly informed, Rev. iv. 1. (*though C. D. does not seem to recollect it,*) that the prophet was carried up into heaven to behold the vision, and it was from that exalted height that he beheld the objects of this lower world. It was from heaven that he beheld the sea in every other part of the prophecy, excepting in Rev. xiii. 1. and he was consequently far more likely to behold the oceanic waters than the comparatively small sea of the Mediterranean. He did, indeed stand on the sea shore, when he saw the ten horned beast arise; but since he descended from heaven in spirit, and does not affirm that he stood by the great, or Mediterranean sea, I see no reason why he should land on Patmos rather than any other part of the earth for this purpose.

For the sake of argument, however, suppose C. D. is correct, and that St. John really stood in spirit on the shores of Patmos, when he beheld the sea in the various places in which it occurs in the Apocalypse; and I will shew in what a labyrinth of difficulty C. D. has thereby involved himself.

If St. John stood on the shore of Patmos, and the particular sea of the Mediterranean was that which he beheld throughout the Revelations, I must ask C. D. to inform me what was the particular spot of

earth which was the subject of the Apocalyptic visions?—What was its extent, where was it situated? When he has answered this question, I will still further ask him, which were the rivers and fountains of waters which so frequently occur in the prophetic visions? Did they flow from the little isle of Patmos, and empty themselves into the Ægean sea? If not, where were they situated, and how could he behold them when standing on the margin of the sea on the shores of Patmos! The wide orb of the earth in rotary motion presented its seas, its rivers, countries to the view of the prophet, when he was, as described by himself, in heaven; but how could the prophet see them when his vision was bounded on every side by the sea or surrounding islands? If C. D. will have a particular sea for the object of the prophetic visions, he cannot be consistent unless he particularizes the earth and the rivers and fountains of waters also.

But I must press this somewhat further. St. John, according to C. D. beheld the vision from Patmos, that is, he beheld from Patmos the symbol of Rome, the literal Babylon, on the distant banks of the Euphrates. We may perfectly comprehend how St. John might see with an angel's eye this great city from the height of heaven, because no impediment would intervene: but to behold it from Patmos, he must have seen it through the con-

vexity of the earth and the sea, through the intervening countries of Asia Minor and Syria. The prophet tells us, that he looked down from heaven on the city of Babylon. C. D. teaches us, that he saw it through the very heart of seas and mountains; the prophet tells us what is possible; C. D. wishes us to believe what is impossible; the prophet presents us with a grand and sublime idea of the nature of his vision; C. D. degrades his vision into a mere puppet show; and even that involved in inextricable difficulties.—Reason requires, therefore, that we should believe the prophet rather than the arguments of his interpreter; and that we should consider the sea of the Revelations, to be no particular sea; but the sea universal.

But, perhaps, C. D. may evade this conclusion by saying, though the prophet saw these things in Patmos, he saw them only in vision. I am willing to close with C. D. on this very ground, the only one which can save his arguments from the most extravagant conclusions. If then, St. John in Patmos saw Babylon simply in vision; he could, with equal facility, have beheld the main ocean in vision, and have observed the rise of its tides; and since he has not mentioned the particular sea as Daniel has, the sea which he beheld was the oceanic waters.

C. D. relies much on Lord Byron's testimony, that there are no tides in the Mediter-

anean; but it is evident this testimony must not be too strictly construed against the well established principle of lunar attraction. The fact, I believe, is, that the tides in the main ocean do not rise or fall more than two or three feet. Considering it as a close sea, little affected by the oceanic tides, yet its extreme length, (forty degrees of longitude) would cause a rise or fall of three or four inches in its own waters. This may, however, be partly counteracted by the immense rivers which discharge their waters into this sea, but since the lunar attraction must ever continue, the tides will exist, though, doubtless, of the slightest kind. These will probably be higher in those seasons of the year, when there is the least discharge from the rivers. Now this is asserted by a modern traveller, Bramson; who expressly affirms, that *there are tides at Venice*; and that the ebb is greater at one season of the year than another. C. D.'s views of my idea of the Apocalyptic sea are not strictly correct. I do not suppose the sea of the Revelations to be the main ocean alone, but the whole expanse of water, including the various oceans and all the tributary bays and seas connected with them. Now although the tides may not reach the extremities of some of the inland seas, yet the tides are still the grand characteristics of this great collection of marine waters; and as such, the sea universal might fairly become an emblem of the church.

I have now followed C. D. through all his arguments on the symbolical sea of Scripture; and the grand result is as follows. Unless an impossibility be granted, viz. the birth and existence of lions, bears, and leopards at the bottom of the sea, this gentleman has totally failed in proving that the rise of a beast from the sea, denotes the origin of the existence of the empire it typifies, and that the proper explanation of the great sea in Daniel is opposed to the application of the sea of the Apocalypse to the church. And unless another impossibility be conceded to him, viz. that the prophet saw Babylon from Patmos through the hearts of mountains, he has equally failed in demonstrating the sea of St. John to be the Mediterranean. The Apocalyptic sea is, therefore, the sea universal, the distinguishing features of this sea, are its tides and its saltness, and these features render it a correct emblem of the sabbatical church. The sea of St. John, is, therefore, the sabbatical church.

C. D. is anxious that the old and received interpretation of the symbolical sea should be adopted in preference to mine. Now, if this old explanation of the sea be the true one, no author would ever have need to have changed it for another; for it would have answered in every prediction wherein the sea occurs. No author, however, with whom I am acquainted, has ever been able to adhere to any one explanation throughout; hence

the old one, whatever it be, cannot be the true one. The one generally received, was that of nations in a state of tumult and agitation; this I have proved in both my works, cannot be maintained in every passage, wherein it occurs.—Perhaps C. D. has considered some other explanation of the symbolical sea to be the true one. Mr. Faber maintains the following four distinct explanations. 1. The Roman empire in a tumultuous state. 2. War and tumults abstractedly. 3. “A part of the Roman empire about to be convulsed by revolution,” and of course quiescent at the time: and, 4. The pit of imposture. Mr. Cunningham has given three meanings, viz. 1. The Roman empire in tumult and confusion. 2. The same empire in subjection to Christ. 3. The same empire in a carnal state. And Pastorini has supported no less than seven, viz. 1. The Persian sea. 2. The true church. 3. The corrupt and guilty part of the Christians. 4. Tumultuous scenes of war, and fluctuations of the world. 5. The Black sea. 6. The literal sea. 7. The earth and sea are Christians wherever they be.\*

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\* The reader will judge of the importance of adhering to a symbol once laid down, when it is stated that from these seven distinct meanings, Pastorini might, without the slightest departure from his own principles have maintained seven distinct interpretations of every passage in which the symbolical sea occurs, capable of seven distinct historical fulfilments. Suppose the sea to occur twenty times in Revelations, instead of twenty interpretations of this passage, viz. one of each; we should have seven

In two or three of these explanations, these gentlemen coincide. With exception of that of Pastorini, of the church, which, like all his other explanations, he chose from imagination, and because it suited his system; I would ask C. D. which is the received explanation. When he has fixed upon that, I should feel greatly obliged, if adhering to this explanation, he would translate every passage in the Apocalypse, wherein this symbol occurs, and prove that it may be maintained throughout. I have little doubt he will find he has undertaken an impossibility, especially if he defines the symbolical earth, and adheres to its meaning throughout likewise. He may begin with that remarkable passage contained in Rev. xii. "Woe to the inhabitants of the earth and the sea." And I much suspect, he will find any of the above explanations, or any other, (excepting those I have adopted, viz. that the earth and sea are the state and church) unsuitable to his purpose. Should this gentleman not be inclined to undertake this work himself, if he will supply me with the proper data, I will perform it for him.

It was not without the most mature deliberation that I adopted the latter part of the title page of my last work. I was well aware of the charge

of arrogance and vanity to which I might be exposed.—The benefits, however, to the cause of God and of religion resulting from this title page, appeared to me too great to be renounced on these accounts. Authors were continually publishing fresh systems of the Revelations contrary to every principle of historical and symbolical propriety; and having little more than their own imaginations for their guide. Persuaded that they were right, the most celebrated would not yield even an attentive ear, much less would they examine minutely a system, which bore every appearance on the face of it of agreeing with every just principle of history, chronology, and figurative language.

Although I earnestly solicited Mr. Faber and Mr. Cunningham, in order to save the religious world from the perplexity in which our numerous systems had involved it, to discuss publicly my explanations of the Apocalyptic sea, yet they turned a deaf ear to my intreaties. They sent me, indeed, their objections against this explanation, and the reader will be able to judge from the present controversy, how far those objections were valid. As I considered that I had totally overturned those objections, and they still maintained their systems, no way remained of bringing these gentlemen to a public discussion, from which impartial persons might decide, but the step which I took in declaring,

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of each, viz. in the whole, one hundred and forty. Has the Lord of wisdom constructed his prophecy on principles far more vague and indefinite than the heathen oracles of old?



(what I believe and know to be the truth) that I have refuted their general systems. To this step, I may possibly ascribe the discussion with C. D. and the Inquirer, who are at least able advocates of the general systems of Mr. Faber and Mr. Cuninghame, and to this step should any benefit result from the discussion, may that benefit be probably attributed.

I have been compelled to make myself strange, and speak roughly unto my brethren, and until the object I have in view, viz. the downfall of their systems or mine shall be effected, I cannot retrace my steps. I will readily bear every reproach of folly or vanity; of boasting, of arrogance, or enthusiasm; but I must, I will, if possible, be heard. If the Lord, as I humbly hope, has committed to me the developement of the true system of the prophetic volume for the benefit of his people, it would be cowardice for me to desert my peculiar post, and he will support me in it. My explanation of the Apocalyptic sea must be overthrown, or every system falls before it. Should it bear the severe test of able and acute examination, the nature of the sealed book at least will be clearly ascertained, and it will be impossible to find any other explanation for any of the predictions than those contained in my work. Let these gentlemen then direct all their artillery against this symbol, and should they be able to overthrow it, I will confess that I have treated them improperly. Should it

stand the trial, I trust, that he who alone could enable me to understand it, will preserve me from exulting over my less successful competitors; and will have all the glory, the honor, and the praise.

For these gentlemen's talents and character, I entertain the highest respect: and it is not without the deepest regret that I have found it necessary to treat their works as severely as I have done. But I have acted in perfect accordance with the scriptural principle of doing to others as I would wish them to do unto me. If, in supporting their systems, they can prove the uniformity of the history in the sealed book, if they can shew the chronological succession of the seals, trumpets, and vials; if they can appeal to certain fixed principles for the explanation of the symbols, and can prove that they strictly adhere to those explanations in every place where they occur; and can demonstrate that I have done none of those things in mine, they will be perfectly justified in publishing a Refutation of my work, and the church of God and the cause of the Redeemer will benefit by their conduct.

I return my sincere thanks to C. D. for discussing the meaning of the symbolical sea. Should it in the end prove the destruction of his general system, he will find some consolation in having assisted in ascertaining more clearly (than I could have done without his objections) the correctness of the application of the symbo-

lical sea to the church, and in that grand support, which a clear, correct, and acknowledged fulfilment of the Revelation of St. John will afford to the Christian world.

I am, &c. I. I. HOLMES.  
*Godstone, Oct. 12, 1820.*

ON THE REFORMED JEWS.

*To the Editors of the Jewish Expositor.*

Gentlemen,

ANXIOUS to draw attention to a circumstance of extreme importance with respect to the Jews of the present day, I am so also to a considerable degree that they should not misunderstand my motives in so doing; I seek not matter of blame but means of amendment for them; if unable to bring them to the foot of the cross of their crucified Redeemer in faith and repentance, I would at least warn Christians from giving their approbation or support, to a device of satan to draw them aside from the only road by which they can approach it, a device the more dangerous, as it speciously presents to the friends of Israel a reform in their worship, a more rational adoration of the Deity than can be found in those institutions of the Jews, which are so utterly heartless and repugnant to reason that it is a mockery to call them religious—or even landmarks to mere morality. I have seen the so called reformed Jewish Worship, for which Synagogues have been built or fitted up in various towns of the north of Germany, and the neighbouring countries,

spoken of in terms of eulogy in periodical publications;—which makes me feel it a duty to state from certain knowledge the tendency of this reform; and this tendency is no other than to build up a system of deism on the ruins of Revelation. I believe the members of these reformed synagogues to consist of three classes; 1st. Jews more or less opulent and well educated, who were ashamed of the irrational forms of worship of the old synagogue,—carried on in a language understood but by few of the congregation,—and sought without going deeply into the subject to amend it. 2nd. others who appreciating strongly the morality of the Gospel, were anxious to weaken those feelings of their Israelitish brethren, which place an insuperable barrier between them and the Christians, and wished by degrees to facilitate their passage to Christianity, but to a Christianity wholly undeserving that name, to a belief in which the divinity of Jesus Christ is not embraced, and to which of course all the saving doctrines of the Gospel, founded on the Old Testament, are utterly strangers. 3rd. the last class, philosophers of the modern day, who have enough of this world's cunning to perceive that they could devise no better means than those they have used to sap and destroy that faith of the Israelites, from which alone they can pass to that in Jesus Christ, and to make of them apparent Theists, but in truth Infidels, and with-

out God in the world. It is true, that in this new service portions of the Old Testament are read, and that it is cited by their preachers; but it is no less true that the leaders in these new synagogues refuse their belief to it; it is well known that these regenerate Jews look no longer for a Messiah the restorer of their nation, or for the re-establishment of Israel. It may be asked if these things be so, why are they patronized, as they are, by a very great part of the clergy of Protestant Germany? alas! as auxiliaries! through views and feelings but too congenial. It is but too well known by those who have inquired into the subject, that twenty years ago, the number of those members of the clergy of Protestant Germany, who believed in the divinity of Jesus Christ, was frightfully small; by God's blessing, this fearful disproportion has decreased perceptibly, and those of the true faith hold up their heads and assert it manfully; but still that disproportion is considerable, and their antagonists, "the Theologians," who are actively employed in invalidating the authority of Scripture by cavils at particular passages, captious criticisms, and figurative interpretations, saw with delight a new host of allies in Jews, hitherto the so jealous guardians of the Old Testament, now arraying themselves in an hostility against it, not the less certain, though not avowed. They scruple not to protect these new Jews, declaring it to afford the best

means of bringing them to Christianity; and that they may be such to Christianity, such as theirs, I will not deny; but those, whose hope and faith is in Christ the Son of God, who appealed to the works of his Father done by him, that the Jews might know and believe, that "the Father is in him, and he in the Father," I solemnly warn against being involved in a seduction of the ancient people of God from their belief in the law which he vouchsafed to give them from mount Sinai through the hands of his servant Moses, and in the prophecies, through whose mouths he spoke to them; and I solemnly warn the Israelite, that if even he will not recognize his Messiah in our blessed Lord and Saviour, that he deny not the laws and ordinances making his nation a peculiar people to God, or these hallowed predictions in accomplishment of which the progeny of David shall again rule in Zion, over the twelve tribes, united on the mountains of Israel in happiness and glory.

This reform of the Jewish worship, forms one of the most remarkable features in the religious and moral existence of the modern Jews; with its success must end their national existence; we know, therefore, that it cannot prosper against the word of God, but it may mislead many, very many of the children of Abraham to destruction. Entering therefore strongly and warmly into the views on which the London Society is formed, I have felt it a positive duty to offer to them, in

whose present and eternal welfare I feel the deepest interest, this anxious warning, and it is well known to you whether I have competent means of forming a judgment upon this subject. I am entirely disposed to believe that many respectable Israelites have come forward in support of this reform, on motives extremely creditable to them, and in ignorance of its

real tendency. I would ask them, if they could devise no one better amendment of their worship than the one adopted? one for instance, embracing expositions of the prophecies, those oracles of the living God, in which they are interested in all that concerns them most nearly and dearly.

I am, Your's, &c.

C. D. J. A.

### PROCEEDINGS OF THE LONDON SOCIETY.

#### ANNIVERSARY OF THE BRISTOL AUXILIARY SOCIETY.

THE Annual Meeting of the Bristol Auxiliary Society was held on Thursday, Oct. 26. A letter having been read from the Rev. Dr. Randolph, expressing his great regret that he was prevented by illness from attending, Major General Prole was called to the Chair.

A very excellent Report was read by the Secretary, the Rev. William Knight, Rector of St. Michael's. It stated that the funds of the Bristol Auxiliary had increased during the past year, £300. The Meeting was addressed by the Hon. Chas. Noel and Arthur Foulkes, Esq. by the Rev. Lewis Way, and the Rev. Messrs. Biddulph, Day, Sergeant, Elwin, Glover, Olive, Boak, B. N. Solomon, and C. S. Hawtreay, one of the Secretaries of the Parent Society. Sermons in behalf of the Society were preached, and Collections made during the week as follows:—

St. James's, by Rev. L. Way	34	8	1
St. Werburgh's, by Rev. J. Sergeant	20	2	4

Clifton, by Rev. C.S. Hawtreay	35	11	9
St. Thomas's, by Rev. L. Way	14	17	10
St. Michael's, by do.	24	0	8
St. Paul's, by Rev. C. S. Hawtreay	10	11	0
Redcliffe, by Rev. J. Sergeant	6	0	0
Temple, by Rev. C.S. Hawtreay	18	0	0
Dowry, by Rev. L. Way	51	0	0
After the Meeting	21	9	0

The following Donations and Subscriptions were also then received:—

Mrs. George Idle, Clifton, by Miss Hensman	10	10	0
Lady Lilford, Clifton, by Rev. C.S. Hawtreay, <i>School Fund</i>	5	0	0
Anonymous, by Miss Hensman	10	0	0
Mrs. T. Spencer . . . <i>Don.</i>	1	0	0
Hon. C. Noel . . . . .	1	0	0
Hon. Mrs. Noel . . . . .	1	0	0
J. S. Harford, Esq. Blase Castle	5	0	0
Mrs. Hannah More . . . . .	5	0	0
Rev. J. Stephenson . . . . .	5	5	0
Mrs. Stephenson . . . . .	5	5	0

The Rev. Lewis Way having kindly undertaken to visit the Societies established last year at Exeter and Plymouth, he left Bristol on Monday, the 30th, accompanied by the Rev. C. S. Hawtreay and the Rev. B. N. Solomon. A Sermon was preached by Mr. Way at the Parish Church of Wellington, on Tuesday Evening, but the weather being very unfa-

vourable, the congregation and Collection were necessarily small. From Wellington, our friends proceeded to Exeter.

ANNIVERSARY OF THE DEVON  
AND EXETER AUXILIARY SO-  
CIETY.

The first Annual Meeting of the Devon and Exeter Auxiliary Society was held in the New Subscription Rooms, on Wednesday, the 1st of November. The company having at first assembled in one of the smaller rooms, found it necessary from their numbers, to adjourn to the great one. The Rev. Mr. Dennis, of Budleigh Salterton, was in the Chair; Sir John Kennaway, Bart. who had been invited, not arriving in time. The Chairman opened the Meeting with an impressive speech, and resolutions were afterwards moved and seconded by Sir John Kennaway, Bart. and the Rev. Messrs. Way, Mc'Ghee, Dawson, Hawtrey, Solomon, &c. Great interest was manifestly excited in the cause, and £22. were collected at the doors. Sir John Kennaway, Bart. became the President, Herbert Cornish, Esq. Vice-President, and the Rev. Mr. Dennis, Secretary of the Society.

ANNIVERSARY OF THE PLY-  
MOUTH, PLYMOUTH DOCK,  
AND STONEHOUSE AUXILI-  
ARY SOCIETY.

The first Annual Meeting was held on Friday Evening, Nov. 3, at the great Room at the Royal Hotel. More than 500 persons were present. The Chair was taken by Richard

Squire, Esq. Mayor of Plymouth: the Report was read by the Secretary, Capt. Thicknesse, R. N. The Meeting was then addressed by the Rev. Messrs. Robt. Lampen, Hitchings, Boyle, Horace Mann, Way, Hawtrey, Solomon, and by Dr. Bellamy, M. D. Mr. Sparke, Capt. Filmore, R. N. Lieut. Greenaway, Mr. J. Roberts, and Captain Thicknesse. A Collection was made at the doors, of £9. 14s. 6d. On the succeeding Sunday, Sermons were preached as follows:—

In the Morning, at St. Andrew's Church, Plymouth,	
by Rev. L. Way, no Coll.	
At Plymouth Dock Chapel,	
in the Morning, by Rev.	
C. S. Hawtrey . . . . .	12 8 0
Do. Evening, by Rev. L. Way	8 10 11
At Stonehouse Chapel, in the	
Evening, by Rev. C. S. Haw-	
trey . . . . .	6 10 4

An interesting circumstance occurred at Plymouth which should not be unnoticed. A respectable and candid Jew, a teacher of Hebrew there, expressed a desire to hold a friendly conversation with his converted brother, Mr. Solomon, on the subject of Christianity. A time was accordingly appointed, and in the presence of some Christian friends who were assembled, an amicable discussion took place. The Jewish teacher displayed a proper candour, and Mr. Solomon was enabled with meekness and fear, to give a reason of the hope that is in him, and to speak like a workman that needeth not to be ashamed. The discussion continued for three hours. We earnestly pray that the God of Abraham may follow it with his blessing.

FORMATION OF A  
LADIES' ASSOCIATION AT DOR-  
CHESTER.

ON Friday, the 11th of November, a Sermon was preached at Dorchester in the Rev. Mr. Richman's church, by the Rev. L. Way. A Collection was made of £13. 8s. 6d.

On Saturday, the 12th, a Meeting was held in the Town Hall, William Morton Pitt, Esq. M. P. kindly presided on the occasion. Having stated the object for which the Meeting had been called, and the Rev. Messrs. Way, Hawtrey, and Solomon having addressed the assembly, it was moved by the Rev. Mr. Richman, and seconded by the Rev. Mr. Jackson, in two impressive speeches, That a Ladies' Association in aid of the London Society should be formed. Lady Harriet Frampton accepted the office of Patroness, and Mrs. Morton Pitt that of Lady President. A Ladies' Committee was also appointed, and a considerable list of Annual Subscribers entered their names. The Rev. Messrs. Hoare, Davis, John Noble Coleman, &c. were also present.

On Sunday, the 13th of November, two Sermons were preached by the Rev. Messrs. Way and Hawtrey at the Parish Church of Blandford, and Collections made which amounted to £23.

SPEECH OF THE REV. R. M'GHEE,

AT THE LATE

Anniversary Meeting of the Devon and Exeter Auxillary Society.

THE Rev. Mr. Hawtrey having stated the very favour-

able reception which Messrs. Way and Marsh had received from persons of all ranks in Ireland, when they went to that country to excite an interest for the conversion of the Jews—

The Rev. Mr. M'Ghee said, "Mr. Chairman, in rising to second the resolution which has been put into my hands this day, I fear lest I might seem, as an Irishman, to apostatize from that feeling which, I rejoice to have heard from my Rev. Brother, pervades my native land, if I did not endeavour, however feebly, to advocate that glorious cause for the promotion of which we are assembled here to day; but, indeed, if it were necessary to offer any apology for intruding my sentiments on this assembly, I should feel it an apology which ought to come home to every heart, simply to say that I am a Christian: for when we are assembled to promote the salvation of the Jewish people, I will not say, we have been convened merely to perform an office of humanity in which every feeling and benevolent mind should take an interest;—I will not say, we have been convened to exercise an act of mercy in proclaiming a message of pardon and salvation to so large a portion of our fallen fellow-sinners;—I will not say we have been convened to fulfil a solemn duty, to obey an express command of our God; but I will say that we have been assembled here to-day, to discharge as vast a debt of obligation, as men could

ever owe to their fellow-mortals. I need not in this assembly enter into a detail of the blessings we derive from the Christian religion; I need not attempt to illustrate them by instituting a comparison between the privileges of our own so highly favoured land, and those dark and gloomy regions, where the light of revelation hath never yet arisen; I need not attempt to point out the advantages in all the civil, the social, and the moral relations of life, which the Christian revelation has conferred on us, and which idolatry and ignorance, and superstition, have denied to them; but this I will say, that if our understandings can conceive, or our hearts can feel those blessings; if we can in any degree appreciate them, as promoting the welfare of our fellow-men, and the glory of our God; if we can value them for ourselves, for our friends, for our country, or for the world, either on this side or beyond the confines of the grave—let us remember this day, that for every blessing we prize, for every hope we cherish, for every mercy we expect, for every consolation that can cheer us amidst the afflictions or vicissitudes of life, for the only repose of our souls in death and judgment, for our redemption from hell, for our happiness in heaven—let us remember, that for them all, for more than either tongue can tell or thought can reach—we stand indebted, under Providence, to the poor, despised, scattered, desolated outcast na-

tion of the Jews. Is it necessary; then, for a man to say more than that he is a Christian, to confess himself indebted in every faculty both of mind and body, to the cause of this unhappy people. If he be a Christian, not in name, but in Spirit and in truth—if he knows the inestimable value of that precious “fountain which is open to the house of David for sin and for uncleanness,”—if he prizes the “unsearchable riches” of that “Lamb of God” who came to “take away the sin of the world,” who stands as the only mediator between his guilty soul and his offended God,—I would ask him but this simple question, for what would he barter the rock of his salvation? Would thrones, would worlds be sufficient as a price? Would suns or systems be altogether as the small dust upon the balance? Has he received this incalculable blessing from the Jews? Are they now fallen, and perishing in ignorance and sin, and can he hesitate to cast a mite (all that he is and has would be but a mite) into the treasury of mercy for their rescue and their salvation? I do not conceive, that at this moment, the surface of the globe presents a more interesting spectacle to the contemplative mind than that nation, whether we consider their ancient glory, their present rejection, or their promised restoration. When we read in the Bible the history of the Jews, if it were not for the natural distaste of our minds to realize in any respect the

glorious truths of God, we should be more impressed, as a mere matter of historical fact, with the splendid records of that sacred volume, than with all the grandest exploits, whether real or imaginary, that ever swelled the annals or the fictions of the world. Let me ask, What golden sceptre that ever glittered in the hand of an eastern monarch, though studded with all the richest jewels of the mine, could compare in real glory with the rod of Moses? What diadem of all the monarchs of the earth could be compared with the crown of light that beamed upon his brow, reflected from Jehovah's glory on the mount? What path to freedom and to conquest was ever opened to any nation through the trackless bosom of the deep? What commissariat ever could command supplies from heaven? What mighty engine of death and desolation, what horrid elements of war and ruin that ever burst upon a guilty and devoted land, could be compared to the terrific glory of that frown that lowered from the cloud upon the hosts of Egypt? One single drop of water from the rock was brighter than all the rivers upon earth—one single ray emitted from the fiery pillar poured a brighter beam upon the camp of Israel, than all the light that ever flashed from their shields and falchions could shed upon the gleaming millions of an armed world. In literature, what historian could date his records from the reign of chaos,

like the inspired author of the Pentateuch? What lyre of Parnassus was ever strung like the harp of David? What dogmas of the porch, what dreams of the grove, what apothegms of the seven sages of Greece, could be compared in wisdom even with a single chapter of the Proverbs? What fugitive leaves of sibylline imposture are like the everlasting testimonies of the law? What lying Delphic oracle like him, whose lips were touched with a living coal from the celestial altar? What augur of the capitol like him who could predict the rise and fall of all the nations upon earth, even to the consummation of that glorious kingdom that alone shall last throughout eternity? It is in vain to enumerate all, —every deliverance effected, every conquest planned and executed, every march directed, every supply sent, every law enacted, every truth inculcated, every penman inspired by Jehovah himself: the kings of this little earth must cope even with the King of kings, before the aggregated glories of all the nations of the world can be compared with the matchless heaven-descended glory of the ancient Israel of God. If any thing could add to our astonishment in the contemplation, it is the melancholy contrast which their present rejection exhibits to our eyes. Surely, if no nation could once be compared with them in greatness and in splendour, none can this day bear a comparison with them in suffering and in sor-



row; one the most exalted in all the plenitude of temporal prosperity, when, even he who was brought to curse them was constrained to cry, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" Once the only favoured in all the promises and prospects of eternal life—now the most abject people on the globe, without one consolation, privilege, or blessing as a nation, in time, and without one beam of light or hope to cheer them in the dark and dreary prospect of eternity. "Oh, how hath the Lord covered the daughter of Zion with a cloud in the day of his anger, and cast down from heaven unto the earth the beauty of Israel." "Oh, how is she become a widow that was great among the nations, and princess among the provinces." The Lord hath preserved her, indeed, miraculously preserved her, amidst the destruction of the other nations—but she is preserved, like the wife of Lot from the flames of Sodom, a standing monument of sin and wrath upon a smoking plain of ruin and desolation. But is she to remain an outcast, and desolate for ever? "Hath God cast away his people? God forbid," the same power that called, that brought, that raised, that kept, that cast away, that hath preserved, will bring them back again. "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel, will gather him, and keep him, as a shepherd doth

his flock; for the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he." The cloud that covereth the daughter of Zion shall pass away: The Sun of Righteousness shall arise on her with healing under his wings. Consumed to ashes as Jerusalem hath been, and those ashes scattered to the winds of heaven, even in her mouldering ruins there is still a breathing spark of heavenly fire:—

"*Igneus est ollis vigor et cœlestis origo,*" and he that will not quench the smoking flax, shall fan that spark into a flame, until "the righteousness of Jerusalem shall go forth as brightness, and the salvation thereof as a lamp that burneth," and she become a praise and a glory unto the ends of the earth. What shall I say then, to those who have received the records of eternal truth, written in the martyred blood of this poor benighted people? Is there a Christian heart that feels, is there a Christian tongue that speaks for them, that will not exclaim with the apostle, "My heart's desire and prayer to God for Israel is, that they might be saved." It is in vain to say the time is not arrived; the labours of these very men whom we behold here at this very day, the facts that we have heard detailed, the interest that is excited in England, in Ireland, in all Europe, in America, in their behalf, proves in itself that, "the time to favour Zion, yea, the set time is come, for why? thy servants think

upon her stones, and it pitieth them to see her in the dust." It is vain and unscriptural to say that the Jews are not to be converted until the Gentiles be all brought into the fold of Christ. The apostle Paul expressly adverts to the conversion of the Jews as the first and most efficient engine for the enlightening and calling in of the Gentiles; for when he speaks in his epistle to the Romans, of the Gospel being sent to them through the unbelief of the Jews, he thus declares the fact, "If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness; for if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead!" And is it not natural to suppose, that this should be the case? for were we to select a missionary from amongst the world to bear the glad tidings of salvation to any people of the earth, where could we find such a witness of the truth of God as the Jew. While the race of all the kings of the Assyrian, the Persian, the Grecian, and the Roman empires are fallen, and swept like the leaves of autumn from the earth, the descendant of Abraham stands as a missionary with his Bible in his hand, bearing on his very brow, credentials from the living God, himself a speaking miracle of mercy, and every word he utters, a winged messenger from Jehovah." Mr. M'Ghee concluded by making an appeal

to those who were present, to support by their prayers and exertions the cause of the Jews.

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EXTRACT OF A LETTER FROM  
BERLIN.

IN the Expositor for August, an interesting account was inserted of the effects of true conversion on two Jewesses at Berlin, which was communicated to the Committee of the London Society, by a most valuable friend of the cause resident in that city.

The following letter has since been received from him, containing further details which cannot fail to make a deep impression upon every Christian heart. How ought we to be animated to go forward in our work, when we thus see the Lord fulfilling his promises to his ancient people, "taking them one of a city and two of a family, and bringing them to Zion;" when we see them, as in this case, ready to suffer the loss of all things, and submitting to actual persecution for the cross of Christ.

*Berlin, Aug. 24, 1820.*

My dear Sir,

You will remember my account, given you at your request in writing, of the attempt made by Mrs. —'s father to persuade his daughters to return to him at Lemberg, and that the unmarried sister agreed to go, conceiving it to be her duty to do so, provided she had a solemn assurance from him, that she should not be importuned, or persecuted to give up her religion, confiding in his integrity as such as to render it sure, that if he gave such

a promise as she asked for, it would be scrupulously adhered to. When she reached Cracow, on the way, she received a letter from him desiring her to remain there until further orders, as his new wife who had promised not to molest her on account of her religion, seemed disposed not to abide by that engagement; and our knowledge of this conduct of his in consequence of that held by her mother-in-law, gave us the best assurance, that he would keep faith. Mrs. —, however, received the day before yesterday, a letter from her poor sister, who, it seems, on arriving, was unmercifully beat by her father and chief relations, to make her renounce her faith; she withstood them by God's blessing nobly, and was turned out into the street in consequence: it is remarkable however, that some poor relations of hers, Jews in faith, took her in, but are too poor to maintain her. She was, when she wrote, intending to apply to the Protestant Clergyman for aid. We are about to send her assistance, as soon as it can be done; she is inclined to remain at Lemberg, as it is far cheaper than Berlin; she can now work well, and such an example as she has given, in a town full of Jews, may do great good. I had formed an high opinion of the sincerity of these sisters, each is justifying it, and the trial, to which the unmarried one has been exposed, and which she has surmounted, redounds to the honour of our crucified Saviour.

To Rev. C. S. Hawtrej.

EXTRACT OF A LETTER FROM  
NEW SOUTH WALES.

IT is truly pleasing to receive from all parts of the world, *concurrent* testimonies that a spirit of inquiry is beginning to manifest itself amongst the Jewish people on the most important of all subjects. The following letter is from a quarter from which such tidings would not have been expected.

Sydney, Feb. 26, 1820.

Rev. Sir,

A NUMBER of Jews now reside in this town; about thirty of whom have lately agreed to meet together once or twice each week to have their own prayers and the Scriptures read to them. Their only acknowledged Levite, Joseph Marcus, whom I have known for some years, is an intelligent, peaceable, and well disposed man. He has devoted much time to the study of the Scriptures in Hebrew, and in English, and is favourable to the Christian Doctrines. I think half a dozen copies of the New Testament in Hebrew, and two or three Old Testaments, (i. e. the Hebrew Bible), might be of service to some of them. I leave it entirely to the discretion of your Committee, what besides may be thought suitable to be handed to this people. Who can tell if God will be gracious to them in this land of their *captivity and bondage* for sin. Deut. iv. 31.

I have had much candid, pious, and edifying conversation with Marcus. He now voluntarily, as his bodily infirmities permit him, attends our church, and expresses his approbation of our mode of worship. He

says all his former prejudices are quite removed. He has frequently asked me to read to him, and pray with him, that he might have the faith of Abraham to the salvation of his immortal soul. The books of the Prophets have been our meditation for several months.

All the Jews are most respectful in their conduct towards me, and I feel it my duty to serve them, in the fear and cause of God, as "Beloved

for the fathers' sakes." Gratitude, indeed, constrains; for we know that "Salvation is of the Jews."

I beg to congratulate the Society on its continued support, and increasing influence; hoping that it will go on and prosper, till "all Israel shall be saved."

I am, yours, &c.

WILLIAM COWPER,  
Assistant Chaplain,  
New South Wales.

## CONTRIBUTIONS TO THE LONDON SOCIETY.

### FOR GENERAL PURPOSES.

Brewer, Miss Ann,	collected by her	0	16	3
Idle, Mr. George, Clifton,	by Miss Hensman	10	10	0
Jarratt, Rev. — Rector of Wellington, <i>Ann. Sub.</i>		1	1	0
S. H.	by Miss Haygarth	1	0	0
S. L.		1	0	0
Birmingham,	Miss Kindon, by Rev. C. Simeon	1	0	0
Blandford, Dorset,	(Rev. C. I. Hoare, Vicar) collected after a Sermon by Rev. L. Way, Morning	18	15	1
Do.	do. by Rev. C. S. Hawtrey, Evening	4	6	0
*Bristol Society, Dorchester,	by Rev. William Knight (Rev. — Richman, Rector) collected after a Sermon by Rev. L. Way	47	6	8
Hackney and Clapton Society,	by Mrs. Barker	3	13	0
Latchford, Cheshire,	Miss Royle, by Rev. W. Allix	0	6	0
Reading Society,	Miss P. Valpy, by Mrs. French	1	9	3
Spalding do.	Mrs. Gates, by Mrs. Metcalf	5	0	0
Wellington, Somersct,	(Rev. — Jarratt, Rector) collected after a Sermon by Rev. L. Way	4	5	7

### FOR HEBREW TESTAMENT FUND.

Crawford, Rt. Hon. Earl of		5	5	0
Friend, by I. M. Grimwood, Esq. 2, Bloomsbury place		10	0	0
Mills, Miss, King's Kerswell, Devon		1	0	0
Boston (America) Society,	by Miss H. Adams	100	0	0
Calcutta Ladies' do.	by Rev. Thomas Thomason	131	5	0
Paisley Youths' do.	by Arch. Moody, Esq. Treasurer.	15	0	0

### FOR BUILDING FUND FOR SCHOOLS.

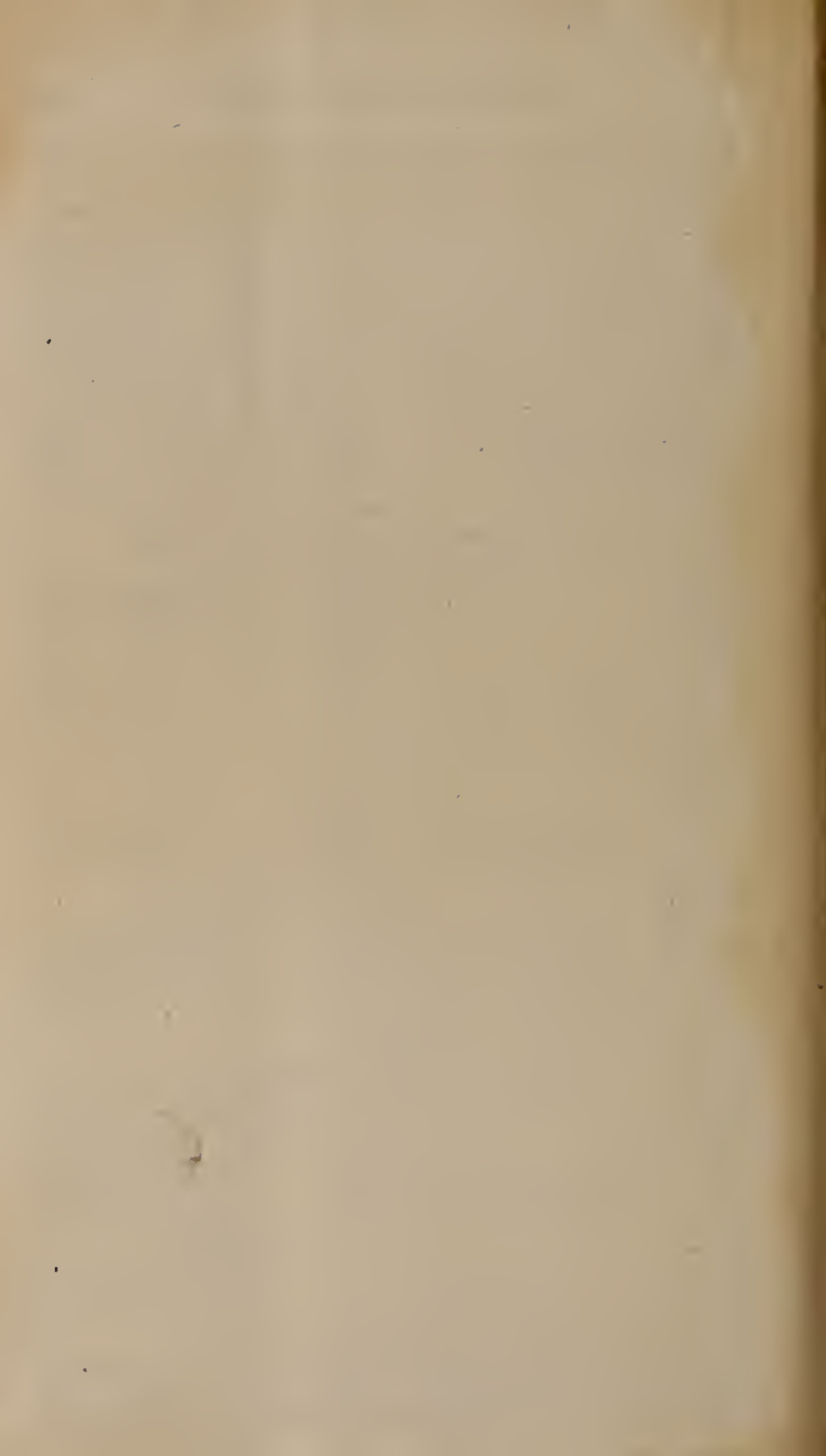
Lilford, Lady, Clifton		5	0	0
Mills, Miss Sarah		1	0	0
*Bristol Ladies Society,	by Rev. William Knight	169	6	10
*Do.	by do. produce of work	126	3	0

### FOR FOREIGN SCHOOLS AND MISSIONS.

Irish Society,	by Rev. William Bushe	100	0	0
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\* These sums were acknowledged last month, in one amount for General Purposes, information not having been communicated that they were for distinct funds.





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